



Call to Islam Education Centre

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In the Name of Allaah, the Most Beneficent, Most Merciful

Final Statement from the Conference 'Jihad and Khilaafah: The Correct Understanding'

Friday, 2 January 2015

Scholars present:

Shaykh Sad ibn Nasir al-Shiathri

Shaykh Falah bin Ismaeel Mundakaar

Shaykh Faisal Kazzar Al Jaasim

Shaykh Muhammad Al Maaliki

Shaykh Abd al-Haqq Turkamani

Shaykh Saalih as-Suhaymee (via Tele-link)

All praise is due to Allaah, the Lord of the Worlds.

I bear witness that there is no God worthy of worship except Allaah without partner, the God of the first and last peoples. And I testify that Muhammad is His servant and worshipper sent as a mercy to all of the peoples, may prayers be upon him, his family and all of his companions.

To proceed:

With the Aid and success of Allaah the conference on *Jihad and Khilaafah: The Correct Understanding* has come to an end. The conference took place in Luton Town and was organised by a group of British Mosques and Islamic centres from the 31st December 2014-2nd January 2015. The conference included academic lectures and beneficial discussions which displayed the correct image of the Islamic understandings of politics, rulership, the Caliphate, jihad and fighting. Many answers were given to the Muslim youth who were thirsty for the correct Divinely Legislated knowledge which were reasons, after Allaah's success, in preserving them from deviant ideas and bad behaviour. Just as the Sharee'ah's innocence from what has been ascribed to it, or what has been conducted in its name such as oppressions, transgression and evil, was made apparent.



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In light of this, the organisers of the conference wanted to highlight some important points which the conference covered:

1. The reality, spirit and intents of the Islamic religion is represented in tawheed of Allaah and in worshipping Him and obeying Him so as to gain success in His Pleasure and to attain salvation in the Hereafter. This is by affirming the six foundational principles of faith in: Allaah, His Angels, His Books, His Messengers, the Last Day and the Divine Decree. And by establishing the pillars of Islaam which is represented in: the two good words the testimony that- there is no god worthy of worship except Allaah and Muhammad is the servant and messenger of Allaah; establishing the prayer; giving the Zakat; fasting Ramadaan and Hajj to the House of Allaah for the one who is able. Also adhering to Allaah's exhortations to all of the people, the most important of them being, after tawheed of Allaah and negating shirk, being dutiful to ones parents; and the prohibition of the following: killing a person without right, zina, false testimony, betrayal and treachery. Realisation of the Usool of eemaan, the pillars of Islaam and the exhortations of Allaah are via upholding the truth, justice, good and excellence, and staying away from oppressions, transgression, immorality and evil. This is the aim and objective of the Prophet Muhammad (*sallallaahu 'alayhi wassallam*) and all the Prophets including Noah, Ibrahim, Moses and Jesus being sent, and this is the reality of the Islamic religion's invitation to all people. and by establishing it, adhering to it and acting in accordance with it, the deen for which the Messengers were sent, and which Allaah's servants were instructed to follow, will be established, as Allaah Said **“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allaah is that to which you invite them. Allaah chooses for Himself whom He wills and guides to Himself whoever turns back to Him.”** {ash-Shoora (42): 13}
2. The regulations for the political system, the Caliphate, rulership, jihaad, fighting, the capital punishments, retribution and punishments which have been mentioned in the Divine Legislation of Islaam – are detailed partial regulations to achieve justice, remove



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injustice, avert transgression and aggression, and achieve security for society, and fight against crime, immorality and evil and block the means to evil. They are rectifying regulations based on sound reasons and wisdom, and they are means to achieve those aims which were mentioned prior.

3. The regulations of the political and judicial system such as punishments and the Hudood, are to be specifically implemented by the ruling authorities in the Muslim lands via their judicial systems. As for Muslims within non-Islamic countries then they are not responsible to implement these specific regulations which are to be applied within Muslim countries.
4. The aforementioned regulations are the objective of the Prophethood of Muhammad and the Islamic message. And it is a clear deviation in understanding and dangerous ignorance of the Sharee'ah, to raise these regulations above their intended meanings and regard them as being at the core of Islaam, or that they represent the intended meaning of the term "Sharee'ah" and the intent of Allaah's Saying in *Soorah ash-Shoora*.
5. This deviation in understanding Islaam, along with this ignorance in the reality of the Sharee'ah is a main reason for the things which we are suffering today: extremism, fanaticism, violence, terrorism, bloodshed, loss of security, destruction of property and causing corruption in the earth – all of which is conducted in the name of Islaam and under the banner of tawheed. For this reason, the conference returned the issues to their true foundations and placing matters in their appropriate places. The conference also warned against extremist groups and movements who all deviated due to deviation in understanding Islaam, a warped perception of the Sharee'ah. They are far removed from the true deen and the tolerant Sharee'ah in creed and practice, and in perception and behaviour.
6. The intent of the term "Khilaafah" [Caliphate] in fiqh and Islamic heritage refers to the establishment of the system of rule which unites all Muslims in the world and under which the Muslims reside and the leader of which they pledge allegiance. Hence, the "Khilaafah" [Caliphate] in this meaning has not been in existence for many centuries even before the time of the Ottoman Empire. This manifestation of the Khilaafah [Caliphate] is not completed except by the unity of the Muslims and their agreed view. It is not allowed for any person or group to claim it [the Caliphate] or to obligate Muslims



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to join in via terrorism, force, threats, chopping off peoples' heads, destabilising security or exiling other Muslims from their homes.

7. The word of the Muslim scholars, in different parts of the world and with their different schools of thought, have concurred that the announcement of a “Khilaafah” [Caliphate] by the head of ISIS Aboo Bakr al-Baghdaadee was invalid. As a result, it is not to be regarded as representing Islaam and it is not allowed to ascribe it, or its crimes, to Muslims. Rather this so-called “Caliphate” is to be ascribed to those who claim it. The Muslim youth therefore are to be warned to the utmost. **Whoever is deceived by their call, answers their propaganda, joins them and fights in their ranks – has split off from the main body of Muslims and has fallen into tribulation which the Prophet (sallallaahu 'alayhi wassallam) has warned against.**
8. The meaning of “jihad” [striving] in the Arabic language and as utilised in the Qur'aan and Sunnah is: to exert effort to seek Allaah's Pleasure via eemaan and righteous action and this meaning general covers all of the deen. As for “Qitaal” [fighting] then that is just one aspect of “jihad” which Allaah has permitted out of dire necessity, to preserve Islaam and to repel aggression. As a result, it is the domain of the ruling authorities within Muslim lands and not for individual Muslims to announce and champion. Thus, what those groups and organisations which call themselves “Jihaadee” or “Salafee-Jihaadee” such as ISIS, al-Qaeda, the Taliban, Boko Haram and others – is not all to be deemed as Divinely Legislated jihad, rather they are to be regarded as causing corruption on the land and as fanaticism, terrorism, criminality in the name of Islaam. So it is not permissible for any Muslim to aid them, support or join them.
9. It is upon the 'Ulama [Muslim scholars], *du'aat* [preachers], *Khutabaa'* [sermonizers] and *Tullaab ul-Ilm* [students of knowledge] to perform that which Allaah has obligated on them in clarifying and they should not fear the blame of the blamers. This is the covenant which Allaah took from people of knowledge when He said **“And [mention, O Muhammad], when Allaah took a covenant from those who were given the Scripture, [saying], “You must make it clear [i.e., explain it] to the people and not conceal it.” But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.”** {*Aali 'Imraan* (3): 187}



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They have to guide the Muslims with sound direction and warn them from methodologies of extremism, fanaticism and terrorism.

10. It is incumbent upon the just leaders and the Media to highlight to the general public the reality that these extreme terrorist groups have indeed harmed the Muslims and have impaired their reputation. They have caused crimes against them, the likes of killings, explosions, and removing of security from the lands of Muslims. They have waged crimes and terror more in the Muslim lands than they have in other countries of the world.

O Allaah we have conveyed, O Allaah witness.

All praise is due to Allaah the Lord of the Worlds.



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